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Subject: JAVANESE WEBSITE (KANG BAKAL RAMPUNG?) Whose Will Be Done Page 4 (COPY PASTE) 27 MAY 2022

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Sumber Terkenal Liyane

Kejabi 'Kang Bakal Rampung?', ana sumber daya liyane banget kasedhiya ing pamikir kang Pengarang Highly ngajak ngisor iki. Nalika bahan-kaca ingkang kalebet ing basa Inggris ana uga bakal buku-buku non-Inggris pinunjul lan pranala ing subjek padha karo kang nonton saka 'Kang Bakal Rampung?' disaranaké kanggo ngupaya metu lan bareng karo Panganggité.

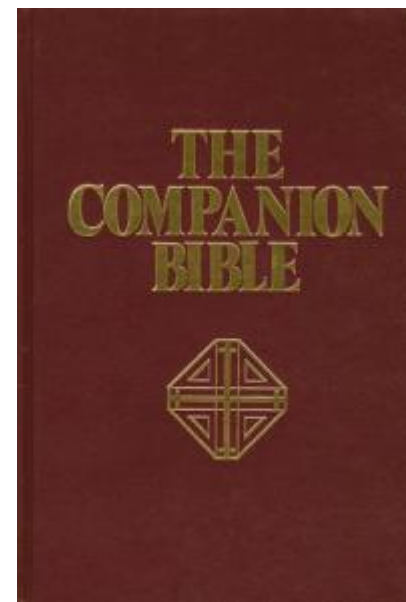
The Fire That Consumes ('Geni Sing Nganggo')



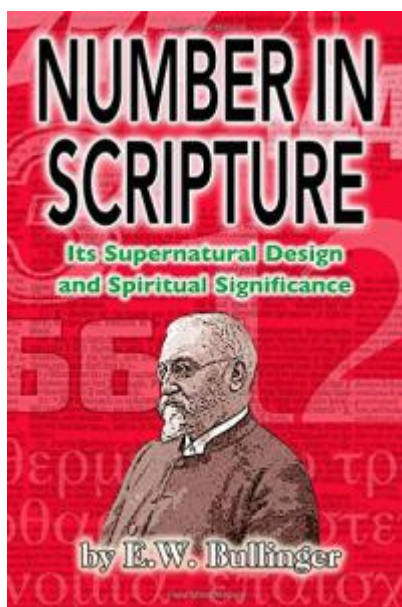
Uga tinulis dening Agung, '[Geni Sing Nganggo](#)' iku sawijining sinau ekstensif subyek 'Bowling' lan 'Punishment Final' kang dadi marang nggatekke martakaké liwat taun saka kutbah agama. Subyek apa 'Langgeng' wis re-mandhiri minangka sing topik 'Bowling' lan 'Paukuman'. Edward Fudge logis lan pepek ing karya iki kang kabeh wong mikir bakal ngujo lan appreciate.

The Companion Bible ('Kitab Suci Pendamping')

Cathetan gedhe sinau kajawi teks King James Kitab Suci lan appendices karo kaweruh pemikir lan provokatif saindhenging '[Kitab Suci Pendamping](#)'. **ING LIMANG - ORA TIGA - ANALYSIS KASALIB** (logis kanggo kula) lan **motret saka limang nglewati ing pasamuhan kuna utamané narik** lan terus kanggo ngageti akeh sing wis maca materi iki. (Uga, konsep nyenengake saka 'dispensations' / 'administratif' ing Kitab Suci.) Paling materi ing Appendices ora mulang ing pasamuhan kang tega diwenahi sing EW Bullinger iku sawijining ngèlmuwan sarwa sing blazed Trail kanggo sing mikir bab apa Kitab Suci tinimbang acquiescence wuta dogma agama.



Number In Scripture ('Panggil Ing Kitab Suci')



Wektu lan wektu maneh, ing diselidiki ilmu lan matématika menyang donya kita nandheske patron, struktur, lan desain. Tanpa nomer iku bakal angel kanggo ngirim roket rembulan utawa gawé obat-obatan kanggo ngewangi lara; tanpa watesan nomer kacepetan ing arus lalu lintas lan komunikasi antarane komputer paling kamungkinan bakal menehi kita donya kang lifestyle modern (lan keuntungan) ora bakal ana. Ugo, nggunakake lan makna konco nomer saindhenging alam semesta lan planet iki mengaruhi orane dhewe lan '[Panggil ing Kitab Suci](#)' (uga ing Sedulur) mbukak pangerten desain lan tujuan dening nitahake APIK TENAN.

Kutipan (5 KASALIB - ORA 3) 'Kitab Suci Pendamping'

Ngapusi dening tradisi lan nggatekke ing Kitab Suci ing bagean tukang abad tengah, iku yakin umum sing mung loro padha kasalib bareng karo Gusti. Nanging Kitab Suci ora ngomong dadi. Deweke ngnyatakake yen ana loro 'maling' (basa Yunani: 'lestai' = perampok, Matius 27: 38; Markus 15: 27); lan ana loro 'Durjana' (basa Yunani: 'kakouryoi', Lukas 23: 32).

Iku uga direkam sing loro maling nesu Panjenenganipun (Matius 27: 44 Markus 15: 32); nalika ing Lukas 23: 39 mung sijiné wong nakal 'ngala-ala marang', lan 'liyane didukani wong' dadi mengkono (ayat 40). Yen ana mung loro, iki bedho nyata; lan ana liyane, kanggo loro Durjana padha 'mimpin karo Gusti Yésus bakal dipatèni' (Lukas 23: 32), lan

nalika padha teka kanggo Calvary, 'padha' banjur ana 'kapentang ring salibe lan nakal loro mau, siji nang tangan tengen lan ing sisih kiwa' (ayat 33).

Nanging bedho liyane miturut Matius, sing sawise parting saka sandhangan, lan sawise 'lungguh mudhun padha mirsani Panjenengane ana', sing 'MILA' padha ana bégal loro sing disalib bebarengan karo Gusti Yésus, 'siji ing tangan tengen lan ing kiwa' (Matius 27: 38; Markus 15: 27). Loro Durjana wis 'mimpin karo Panjenengane' lan mulane padha kasalib 'karo Gusti', lan sadurunge bégal loro padha digawa.

Pisanan loro (Durjana) sing padha 'mimpin karo Panjenengane' padha diselehake siji ing salah siji sisih. Nalika loro (perampok) padha nggawa, akeh mengko, padha uga Kajaba diselehake; supaya ana loro (siji saben) ing salah siji sisih, lan Gusti ing tengah. Mulane Durjana padha Piye, lan kang ing njero padha bisa nganggo kanggo saben liyane luwih apik, lan siji karo Gusti, minangka direkam (Lukas 23: 39-43).

Ngrekam Yohanes nandheske iki, kanggo ngandika mung saka panggonan, lan ora wektu. Ngandika, umume saka kasunyatan: 'ngendi padha kapentang ring salibe, lan karo Gusti liyane, loro ing sisih iki, lan sing sisih, lan Yésus ana ing tengah (Yokhanan 19: 8). Ing kitab Wahyu 22: 2 kita duwe expression padha ing Yunani ('enteuthen kai enteuthen'), kang kanthi render 'ing salah siji sisih'. Dadi kudu render kene: 'lan karo Gusti liyane, ing salah siji sisih'.

Nanging Yohanes negara luwih (Yohanes 19: 32-33): 'banjur teka prajurit lan rem sikil saka kawitan, lan sijiné kang disalib bareng karo Gusti Yésus. Nanging nalika padha teka (Yunani = Duwe teka) Gusti Yésus lan weruh menawa Panjenengané wus séda, padha brake ora Sampéyané. ' Wis ana wis mung loro (siji ing salah siji sisih) prajurit ora bakal wis teka marang Sang Yehuwah, nanging bakal wis Sampeyan liwati Panjenengane, lan banjur diuripake maneh maneh. Nanging padha marani Gusti Yésus sawise padha wis bejat sikil loro kawitan.

Ana rong tembung digunakake saka 'liyane' lan 'wong' ing Yohanes 19:32 lan Lukas 23:32 (Waca LAMPIRAN 124.1 'Kitab Suci Pendamping'). Ing tilas wacana kita maca, 'padha rem sikil saka kawitan lan liyane.' Kene Yunani punika 'allos' kang liyane (kaloro) loro nalika ana liyane (waca Matius 10: 23; 25: 16, 17, 20; 27: 61; 28: 1; Yokhanan 18:15, 16; 20: 2, 4, 8; Wahyu 17: 10).

Ing wacana terakhir (Lukas 23: 32) tembung punika = 'heteros' beda (Waca LAMPIRAN 124.2 'Kitab Suci Pendamping'): 'Lan liya-liyane uga, loro kang padha dipimpin karo Panjenengane' Iki padha beda (*1) saka Gusti karo kang padha dipimpin, ora beda saka siji liyane; padha 'ing paukuman padha', lan 'adil', nalika wus 'rampung kaluputan apa-apa' (ayat 40-41).

Saka bukti iki, Mulane, iku cetha yen ana papat 'wong' kasalib karo Gusti; lan kanthi mangkono, ing tangan siji, ana 'pabédaning', minangka miturut omongane uwong; nalika, ing tangan liyane, saben tembung lan saben expression, ing Yunani, nemu (lan menehi) Nilai pas dhewe, lan pinunjul lengkap.

Kanggo nuduhake yen kita ora tanpa bukti, malah saka tradisi, kita bisa negara sing ana 'Calvary' bakal katon ing Ploubezere near Lannion, ing Cotes-du-Nord, Brittany, dikenal minangka Les Cinq Croix ('Lima nglewati'). Ana salib dhuwur ing tengah, karo papat gedhe-gedhe murah, loro ing salah siji sisih. Ana uga kedadean liyane kang kita wis ora krungu.

'Ing Gréja Katulik Roma ... papan altar utawa 'tabel' piyambak kasucekake, lan ing tandha iki sing Cut ing permukaan ndhuwur sawijining limang nglewati Yunani, siji ing tengah lan siji ing saben pojok ... nanging sajarah saka asal lan perkembangan laku iki wis ora sacara kebak makarya metu' (Encyclopedia District, 11 (Cambridge) edition, volume i, pp. 762, 763). Laku iki mungkin bisa diterangno dening topik LAMPIRAN iki.



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[2] And the word of the Lord came unto him, saying, [3] Get you hence, and turn you eastward, and hide yourself by the brook Cherith, that is before Jordan. [4] And it shall be, that you shall drink of the brook; and I have commanded the ravens to feed you there. [5] So he went and did according unto the word of the Lord: for he went and dwelt by the brook Cherith, that is before Jordan. [6] And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook (1 Kings 17: 2-6 KJV)



John The Baptist ate locusts/ grasshoppers (Mark 1:6 KJV) & grasshoppers are the only edible (& highly nutritious) insects permitted to be eaten by Believers in the Old Testament: [22] Even these of them you may eat; the locust after his kind, and the bald locust after his kind, and the beetle after his kind, and the grasshopper after his kind. (Leviticus 11: KJV). Over 2.5 BILLION people around the world currently eat edible insects including grasshoppers/ locusts. Got a recipe for cooking these delicious creatures? HERE ARE SOME RECIPES AT THIS LINK [PLEASE ALSO CHECK & NOTE THAT THERE ARE SOME SPECIES OF GRASSHOPPERS TO AVOID]. ENJOY!!

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Ngarep

Jinis & gadhah anak sasampunipun gesang lan buku-buku sanes dening Panganggit

Fénoména Menarik Banget

Sumber

2014 & Dunya

STUDY NOTES FOR PRINTOUTS: